

सू० ११४ ॥ ऋषिः—सीभरिः ॥ देवता—इन्द्रः ॥ छन्दः—गायत्री ॥

HYMN 114

Seer—Saubharīh. Subject-matter—Indrah. Metre—Gayatri.

अभ्रातृव्यो अना त्वमनापिरिन्द्र जुनुषा सनादसि ।

युधेदापित्वमिच्छसे

॥ १ ॥

O Almighty God, you are rivalless and companionless from all times by your nature (janusha). By your pervasiveness and creation (Yudha) you desire comradeship.

नकीं रेवन्तं सख्यायं विन्दसे पीयन्ति ते सुराश्चः ।

यदा कृणोषि नदनुं समूहस्यादित् पितेव ह्यसे ॥ २ ॥

O Almighty one, you never find the wealthy man to be your friend. Those man who are flown with wine scorn you. when you issue the thunder and make one think you are invoked as father.

सू० ११५ ॥ ऋषिः—वत्सः ॥ देवता—इन्द्रः ॥ छन्दः—गायत्री ॥

HYMN 115

Seer—Vatsah. Subject-matter—Indrah-Metre—Gayatri.

अहमिद्वि पितुष्परि मेधामृतस्य जग्रम ।

अहं सूर्यैर्वाजनि

॥ १ ॥

I, the man of intuition have received deep knowledge of eternal law and now I have emerged like sun.

अहं प्रत्नेन मन्मना गिरः शुम्भामि कण्ववत् ।

येनेन्द्रः शुष्ममिद् दधे

॥ २ ॥

I like an intelligent (Kanva) adorn my voices of prayer with that ancient knowledge by which the Almighty God is endowed with strength.

ये त्वामिन्द्र न तुष्टुवुर्ध्वयो ये च तुष्टुवुः ।

ममेद् वर्धस्व सुष्टुतः

॥ ३ ॥

O Almighty God, you invoked lead to progress to me among those who do not praise you and these seers who do praise you.

सू० ११६ ॥ ऋषिः—मेध्यातिथिः ॥ देवता—इन्द्रः ॥ छन्दः—वृहती ॥

HYMN 116

Seer—Medhyatithih. Subject-Matter-Indrah. Metre-Brihati.

मा भूम निष्टयाद्भवेन्द्र त्वदरणाद्भव ।

वनानि न प्रजडितान्यद्रिवो दुरोषासो अमन्महि ॥ १ ॥

O King, O holder of bolt, we may never be cast a side from you and never be strengers to you. We never be counted as rejected trees and we be treated as the men never to burn or die.

अमन्महीदनाशवोऽनुग्रासश्च वृत्रहन् ।

सुकृत् सु ते महता शूर राध्रसानु स्तोमं मुदीमहि ॥ २ ॥

O slayer of enemies, we are thought to be indolent and unprepared for the fray. O heroe let us be glad again and again by your great bounty and praises,

सू० ११७ ॥ ऋषिः—वसिष्ठः ॥ देवता—इन्द्रः ॥ छन्दः—विगट्

[त्रिपदा गायत्री] ॥

HYMN 117

Seer—Vasisthah. Subject-matter-Indrah. Metre-Virat (Tripada Gayatri),

पिवा सोममिन्द्र मन्दतु त्वा यं ते सुषाव ह्यश्वाद्रिः ।

सोतुर्बाहुभ्यां सुर्यतो नार्वा

॥ १ ॥

O lord of horse, O mighty ruler, you drink the herbacious juice and let it make you cheerful. This is that juice which has been pressed for you by the man who is as strong as a rock and is like a trained horse and this has been produced with the hands of the man preparing it.

यस्ते मदो युज्यश्चारुस्ति येन वृत्राणि हर्यश्च हंसि ।

त्वामिन्द्र प्रभवसो ममत्तु

॥ २ ॥

O mighty ruler, O master of plentiful riches, let this juice suits to you which is nice and gladdening for you, and by which you kill the foes, make you cheerful.

बोधा सु मे मघवन् वाचमेमां यां ते वसिष्ठो

अर्चति प्रशस्तिम् । इमा ब्रह्म सधमादे जुषस्व

॥ ३ ॥

O wealthy one you, in my front know that my praise through which the man of self-control and austerity praises you. You accept these praises in the place where we get together.

सू० ११८ ॥ ऋषिः—१, २ भर्गः; ३, ४ मेध्यातिथिः ॥ देवता—इन्द्रः

छन्दः—बार्हतः प्रगाथः (विषमा-बृहती × समा-सतोबृहती) ॥

HYMN 118

Scer—1,2 Bharagh; 3,4 Medhyatithih. Subject-matter Indrah. Metre- Barhatah Pragathah (Vishma Brihati Samasatobrihati)

शङ्ख्युं पु शचीपत इन्द्र विश्वाभिरूतिभिः ।

भगं न हि त्वां यशसं वसुविदमनु शूर चरामसि ॥ १ ॥

O protector of knowledge, O Almighty God, you grant me strength with all protective powers and we follow you who like a wealthy man is giver of riches.

पौरो अश्वस्य पुरुकुद् गवामस्युत्सो देव हिरण्ययः ।

नक्रिहि दानं परिमर्धिषु त्वे यद्यग्रामि तदा भर ॥ २ ॥

O Divinity, you are the increaser of steeds, you are the multiplier of kine and you are refulgent and like the well. No, one may impair your gift, you bring me whatever I ask.
इन्द्रमिद् देवतातय इन्द्रं प्रयत्यध्वरे ।

इन्द्रं समीके वनिनो हवामह इन्द्रं धनस्य सातये ॥ ३ ॥

We, the devotees, call Almighty God in spreading the worship of God, we call Almighty God in Yajna proceeding, we call Almighty God in battle and we call Almighty God for gain of riches.

इन्द्रो मुह्य रोदसी पप्रथच्छव इन्द्रः सूर्यमरोचयत् ।

इन्द्रे ह विधा भुवनानि येमिरे इन्द्रे सुवानास इन्द्रवः ॥ ४ ॥

Almighty God with his might has spread heaven and earth, the Almighty God has illuminated the sun. All the creation are safe in the Almighty God.

सू० ११६ ॥ ऋषिः—१ आयुः ; २ अष्टिगु. ॥ देवता—इन्द्रः ॥ छन्दः—बार्हतः प्रगाथः (वृहती + सतोवृहती) ॥

HYMN 119

Seer—1 Ayuh; 2 Astiguh. Subject-matter-Indrah.
Metre—Barhath Pragathah (Brihati Sato brihti).

अस्तावि मन्म पूर्य ब्रह्मेन्द्राय वोचत ।

पूर्वाकृतस्य बृहतीरनूपत स्तोतुर्मेधा अमृक्षत ॥ १ ॥

The perfect knowledge of God has been praised. O people, pronounce the Vedic hymn for attaining Almighty God. The devotees pour the perfect great voice of the truth and eternal law and these grant the worshipers many thoughts.

तुरण्यवो मधुमन्तं घृतश्चुतं विप्रांसो अर्कमानुचुः ।

अस्मे रयिः पप्रथे वृण्यं शवोऽस्मे सुवानास इन्द्रवः ॥ २ ॥

The men of great wisdom, swift and active worships, adorable God who possesses the knowledge of subjects as well as

objects, who pours light and who spreads unto us riches and mighty strength and all the created objects and prosperities are for us.

सू० १२० ॥ ऋषिः—देवातिथिः ॥ देवता—इन्द्रः ॥ छन्दः—बार्हतः
प्रगाथः (बृहती + सतोबृहती) ॥

HYMN 120

Seer—Devatithih. Subject-matter-Indrah. Metre—Barhatah Pragathah (Brihati satobrihati).

यदिन्द्र प्रागपागुदङ्ग्यग्वा ह्यसे नृभिः ।

सिमां पुरु नृषूतो अस्यानवेऽसिं प्रशधे तुर्वशे ॥ १ ॥

O strong one, O mighty Lord, when you are invoked by men eastward, west ward and from north and south, you praised by men are for mankind and are for man swift in action.

यद्वा रुमे रुशमे श्यावके कृप इन्द्र मादयमे सचा ।

कण्वांसस्त्वा ब्रह्माभि स्तोमवाहसु इन्द्रा

यच्छुन्त्या गदि

॥ २ ॥

O mighty Divinity, when you rejoice unto learned man unto the man smiting violence, unto man of great pre-severance and unto man of capability, the learned men bringing all praises for you attract you with vedic hymns, You came.

सू० १२१ ॥ ऋषिः—देवातिथिः ॥ देवता—इन्द्रः ॥ छन्दः—बार्हतः
प्रगाथः (बृहती + सतोबृहती) ॥

HYMN 121

Seer—Devatithih. Subject-matter-Indrah—Metre—Barhatah Pragathah (Brihati Satobrihati).

अभि त्वा शूर नोनुमोऽदुग्धाइव धेनवः ।

ईशानमस्य जगतः स्वर्दृशमीशानमिन्द्र तस्थुषः ॥ १ ॥

O heroic Divinity, we, like the cows unmilked praise you who is the administrator of this moving world, ruler of unmoving world and is the giver of happiness.

न त्वावाँ अ॒न्यो दि॒व्यो न पा॒र्थिवो न ज्ञा॒तो न ज॑निष्यते ।
अ॒श्वाय॒न्तो म॒घव॒भिन्द्र वा॒जिनो॑ ग॒व्यन्त॑स्त्वा इ॒वामहे ॥ २ ॥

O Lord of wealth, like you or as a parallel to you none terrestrial and celestial has emerged and even will emerge. O Almighty Divinity, we desiring land and possessing might call you.

मू० १२२ ॥ ऋषिः—शुनःशेषः ॥ देवता—इन्द्रः ॥ छन्दः—गायत्री ॥

HYMN 122

Seer—Shunahshepah. Subject-matter—Indrah. Metre—Gayatri.

रे॒वती॑र्नः स॒ध॒माद् इ॒न्द्रे स॒न्तु तु॒विवा॑जाः ।

धु॒मन्तो॒ याभि॑र्मदे॒म

॥ १ ॥

Let there, in the administration of the king and in the place of our gathering be wealth and great strength the subjects with whom we enjoy happiness.

आ घृ॒ त्वावा॑न् त्मना॒प्त स्तो॒त्र॒भ्यो धृ॒ष्णावि॒यानः॑ ।

ऋ॒णो॒रक्षं॑ न च॒क्रयोः॑

॥ २ ॥

O fearless king, you yourself, like you wise being invited come to your admirers as the axle moves in the wheels.

आ यद् दु॒वः श॒त॒क्र॒त्वा का॒मे ज॒रितु॑णाम् ।

ऋ॒णो॒रक्षं॑ न श॒चीभिः॑

॥ ३ ॥

O possessor of hundred powers. You like an axle accept whatever is the service offered by admirers and with your power and wisdom fulfil the wish of them.

१२३ ॥ ऋषिः—कुत्सः ॥ देवता—सूर्यः ॥ छन्दः—त्रिष्टुप् ॥

HYMN 123

Seer—Kutsah. Subject-matter—Suryah. Metre. Tristup.

तत् सूर्यस्य देवत्वं तन्महित्वं मध्या कर्तोर्वित्तुं सं जभार ।
यदेदयुक्त हरितः सधस्थादाद्रात्री
वासस्तनुते मिमस्मै ॥ १ ॥

This is the mysty and grandeur and the vast operative force which the Supreme spirit has blinded together in the centre of the sun. When this sun unites its rays with one place (and separates from the other) the night spreads its garment of darkness for all

तन्मित्रस्य वरुणास्याभिचक्षे सूर्यो रूपं कृणुते द्यौरुपस्थे ।
अनन्तमन्यद् रुशदस्य पार्जः कृष्णमन्यदधरितः
सं भरन्ति ॥ २ ॥

By that Infinite Suprime Spirit this sun in the lap of the sky for the appearance of night and day assumes this forms. The regions of the earth preserve two powers of this sun, one luminous and other dark some (Day and night).

सू० १२४ ॥ ऋषिः—१-३ वामदेवः; [४-६ भुवनः] ॥ देवता—इन्द्रः
छन्दः—१, २ गायत्री; ३ पादनिचूद् गायत्री; [४-६ त्रिष्टुप्] ॥

HYMN 124

Seer—1-3 Vamdevah; (4-6 Bhuvanah) Subject-matter—Indrah. Metre—1,2 Gayatri 3 Padnichrid Gayatri; (4-6 Tristup).

कया नश्चित्र आ भुवदूती मदावृधः सखा ।
कया शर्चिष्ठया वृता ॥ १ ॥

O Wondrous and ever-mature Divinity, you with your blissful protection and with auspicious wisdom, or act or revelation of Vedic speech become my friend.

कस्त्वा स॒त्यो म॒दानां॑ म॒हिष्ठो मत्स॒दन्ध॑सः ।

दृ॒ळ्हा चि॒दरु॒जे वसु॑

॥ २ ॥

My all-bliss God, true one who is the giver of all delights and most generous for the eternal wealth make you happy O man.

अ॒भी षु णुः स॒र्षीनाम॒विता ज॑रि॒तृणाम् ।

श॒तं भ॑वा॒स्यति॒भिः

॥ ३ ॥

O Mighty Go!, you become the protective of our devotees with your hundreds of protective means and power.

इ॒मा नु कं॑ भु॒वना॑ सी॒षधामेन्द्र॑श्च वि॒ष्ये च दे॒वाः ।

य॒ज्ञं च॑ न॒स्तन्व॑ च॒ प्रजां॑ चा॒दित्यैरिन्द्रः॑

स॒ह ची॒कृत्पा॒ति

॥ ४ ॥

Let these created objects, Indra, the mighty ruler and all men of enlightenment bring happiness all over the world. May Indra, the Almighty God together with learned persons make our body and offspring strong and efficient

आ॒दित्यैरिन्द्रः॑ स॒गणो म॒रुद्भि॑र॒स्माकं॑ भू॒त्ववि॒ता त॒नूना॑म् ।

इ॒त्वाय॑ दे॒वा असु॑रा॒न् यदा॑यन् दे॒वा

दै॒वत्व॑म॒भिरक्ष॑माणाः

॥ ५ ॥

May Almighty God with twelve Adityas (months of year) and fourty nine Maruts with their respective groups be the saviour of our bodies. Because, the learned men smiting wickeds and guarding the prople attain the excellence of Deva, the learned once.

प्रत्यञ्चमर्कमनयञ्छचीभिरादित् स्वधार्मिषिरां पर्यपश्यन् ।
अया बार्ज देवर्हितं सनेम मदेम शतर्हिमाः सुवीराः ॥ ६ ॥

These learned men through their wisdom and powers bring straight the act of righteousness and realize All impelling Svadham, the self-existent God. In this way may we living hundred autumns and blessed with heroes disseminate the knowledge benifitting the learned men and enjoy happiness,

सू० १२५ ॥ ऋपिः—सुकीर्तिः ॥ देवता—१-३, ६, ७ इन्द्रः; ४, ५

अश्विनौ ॥ छन्दः—१-३, ५-७, त्रिष्टुप्; ४ अनुष्टुप् ॥

HYMN 125

Scer--Sukirtih. Subject Matter-1-3, 6-7, Indrah; 4, 5 Ashvinau. Metre-1-3, 5-7, Tristup; 4 Anustup.

अपेन्द्र प्राचो मघन्नमित्रानपापाचो अभिभूते नुदस्व ।
अपोदीचो अप शूराधराच उरौ यथा
तवं शर्मन् मदेम ॥ १ ॥

O heroc, O mighty conqueror, O mighty ruler, drive away eastern enemies, western enemies, northern enemies and southern enemies. So that we may be joyful in your wide shelter.

कुविदङ्ग यवमन्तो यव चिद् यथा दान्त्यनुपूर्वं विवृण्व ।
इहेहैषां कृणुहि भोजनानि ये बर्हिषो
नमोवृक्ति न जग्मुः ॥ २ ॥

O King, As the men having their fields full of barley reap the ripe corn removing it in order to bring the good of those men who growing ever do no have the discipline of resignation.

नदि स्यूयितुथा यातमस्ति नोत श्रवो विविदे संगमेयु ।

गव्यन्तु इन्द्रं सख्याय विप्रा अश्वायन्तो

वृषणं वाजयन्तः

॥ ३ ॥

The work in lingering pendency does not become finished in its fixed season or time and for this reason the credit is not attained. The enlightened persons desiring herds of kine and horses remain strengthening the king for his friendship.

युवं सुराममश्विना नमुचावासुरे सचा ।

विपिपाना शुभस्पती इन्द्रं कर्मस्वावतम्

॥ ४ ॥

O preserver of good dealings, O King and prime-minister, You always protecting the people guard pleasant wealthy men engaged in the acts of that intelligent deal which is un-abandonable.

पुत्रमिव पितरावश्विनोभेन्द्रावधुः काव्यैर्दसनाभिः ।

यत् सुरामं व्यपिबः शचीभिः सरस्वती

त्वा मधवन्नभिष्णाक्

॥ ५ ॥

O King, and premier, you both with intelligent acts and wonderful manners guard the kingdom O wealthy men, as you have drunk the gladdening juice of herbs with your power and wisdom, therefore, the scientific knowledge (Sarasvati) serves you.

इन्द्रः सुत्रामा स्ववाँ अवोभिः सुमृडीको भवतु विश्ववैदाः ।

बाधतां द्वेषो अभयं नः कृणोत सुवीर्यस्य

पतयः स्याम

॥ ६ ॥

That King is good guardian, wealthy and mighty. Let him be the giver of happiness with his Protections. Let him dispel away enemies and make us free from fear. May we be master of heroic vigour.

स सुत्रामा स्ववाँ इन्द्रो अस्मदाराच्चिद् द्वेषः सनुतयुयोतु ।
तस्य वयं सुमतौ यज्ञियस्यापि भद्रे सौमनसे स्याम ॥ ७ ॥

May this rich ruler as our good protector drive off and keep after all our foemen. May we ever remain in favour, good opinion and pleasure of this pious ruler.

नू० १२६ ॥ ऋषिः—वृषाकपिरिन्द्राणी च ॥ देवता—इन्द्रः ॥ छन्दः—पङ्क्तिः ॥

HYMN 126

Scer—Vrishakapirindrarnicha. Subject-matter-Indrah.
Metre-Panktih.

वि हि स॒तो॒रसृ॒क्षत॒ नेन्द्रं दे॒वम॑मंसत ।

यत्राम॑दद् वृषाक॑पिर्यः पु॒ष्टेषु॒ मत्स॑खा

विश्व॑स्मादिन्द्र उत्तरः

॥ १ ॥

All the creatures are created by God Almighty, they do not know Him, He is He in whom the soul (Vrishakapih) enjoys blessedness and who is present in all the objects as their master. The Almighty God is rareast of all and superme over all.

परा॒ हीन्द्र॒ धाव॑सि वृषाक॑पेरति॒ व्यर्थिः॑ ।

नो अह॒ प्र वि॑न्दस्यन्यत्र॒ सोम॑पतये

विश्व॑स्मादिन्द्र उत्तरः

॥ २ ॥

O Almighty God, you run after from the soul and it is a matter of great pain for the soul. O soul, you can not attain Him in physical objects and means for drinking His blessedness. Almighty God is rarest of all and superme over all.

किम॒यं त्वां वृषाक॑पिश्चकार॒ हरि॑तो मृगः ।

यस्मा॑ इ॒रस्य॑सीदु न्व॒र्यो वा पु॑ष्टि॒मद् वसु॑

विश्व॑स्मादिन्द्र उत्तरः

॥ ३ ॥

O Almighty Lord, what means and efforts towards your attainment keeping you as aim or target adopts this soul attracted to you and in quest of you, that you like a master give it the riches of strength and nourishment. The Almighty God is rarest of all and supreme over all.

यमिमं त्वं वृषाकपिं प्रियमिन्द्राभिरक्षसि ।

श्वा न्वस्य जम्भिषदपि कर्णे

वराहयुर्विश्वस्मादिन्द्र उत्तरः

॥ ४ ॥

O Almighty God on the organs of this soul whom you guard on all sides, the greed like the dog running after pig has made impact. Almighty God is rarest of all and supreme over all.

प्रिया तृष्टानि मे कपिर्व्यक्ता व्यदूदुषत् ।

शिरो न्वस्य राविपं न सुगं दुष्कृतैः भुवं

विश्वस्मादिन्द्र उत्तरः

॥ ५ ॥

This monkey-like soul with its over-indulgence and attachment in enjoying the manifest objects made of matter spoils them and this matter or nature makes its head bow down. This matter does not become pleasant for the man doing evil deeds. The Almighty God is rarest of all and supreme over all.

न मत्स्त्री सुभसत्तरा न सुयाशुतरा भुवत् ।

न मत् प्रतिययीसी न सक्थ्युद्यमीयसी

विश्वस्मादिन्द्र उत्तरः

॥ ६ ॥

No dame else than this matter has greater charm and is eager to go in the arms of her husband. No one of dames but this matter goes to her lord so frequently and offers her to his embrace. The Almighty God is rarest of all and supreme over all.

उवे अम्ब सुलाभिके यथैवाङ्ग भविष्यति ।
 भसन्मै अम्ब सक्थि मे शिरो मे वीवि हृष्यति
 विश्वस्मादिन्द्र उत्तरः

॥ ७ ॥

This matter is the mother of mine, the soul as it is closely connected with Almighty God. My productive organ, my head like a birds grow in strength from it. The Almighty God is rarest of all and supreme over all.

किं सुबाहो स्वङ्गुरे पृथुष्टो पृथुजाघने ।
 किं शूरपति नस्त्वमभ्युमीषि वृषाकपि
 विश्वस्मादिन्द्र उत्तरः

॥ ८ ॥

Why this dame (the matter) having lovely hands and arms with broad hair-plats and ample hips and being the wife of heroes pains this soul because this soul is closely attached with her. The Almighty God is rarest of all and is supreme over all.

अवीरामिव मामयं शरारुभि मन्यते ।
 उताहमस्मि वीरिणीन्द्रपत्नी मरुतसखा
 विश्वस्मादिन्द्र उत्तरः

॥ ९ ॥

This noxious soul treats me (the matter) as barren while I am queen of Almighty Divinity and bearing heroes I am the friend of many emancipated soules. The Almighty God is rarest of all and supreme over all.

संहोत्रं स्म पुरा नारी समनं वाव गच्छति ।
 वेधा कृतस्य वीरिणीन्द्रपत्नी महीयते
 विश्वस्मादिन्द्र उत्तरः

॥ १० ॥

In the primal state of the creation this dame (matter) conceives the seed from God and finds His close contact. This

matter as the material cause of the creation and producer of the worldly objects being the queen of Almighty Divinity attains importance. The Almighty God is rarest of all and supreme over all.

इन्द्राणीमासु नारिषु सुभर्गामहमश्रवम् ।

नह्यस्या अपरं च न जग्मा मरते

पतिर्विश्वस्मादिन्द्र उत्तरः

॥ ११ ॥

I, the soul an engaged guest of this dame, the queen of God, (the material cause of the universe) treat her as most fortunate of all the dams, for never her lord (God) dies in length of time which makes everything worn and torn. This Almighty God is rarest of all and supreme over all.

नाहमिन्द्राणि रारण सख्युर्वृषाकपेकृते ।

यस्येदमप्यं हविः प्रियं देवेषु गच्छति

विश्वस्मादिन्द्र उत्तरः

॥ १२ ॥

O Indrani (matter, the queen of God) I do not enjoy this world without soul which is a friend of mine and this world of whom is made of the material atoms. This world being lovely to souls becomes the object of the organs of soul and is perceived by them. The Almighty God is rarest of all and supreme over all.

वृषाकपायि रेवति सुपुत्र आदु सुस्तुषे ।

घसत् त इन्द्र उक्षणः प्रियं काचित्करं

हविर्विश्वस्मादिन्द्र उत्तरः

॥ १३ ॥

O Vrishkapayi (the dame-like matter) you give pleasure to souls and you bear all the effect-forms of the universe. This world of yours which is enjoyed by the souls is consumed (annihilated) by Almighty God. The Almighty God is rarest of all and supreme over all.

उ॒क्ष्णो हि मे पञ्च॑दश सा॒कं प॑र्वन्ति वि॒श्र॒तिम् ।

उ॒ताह॑म॒ग्नि॒ पी॒व इ॒दु॒भा कु॒क्षी पृ॑णन्ति

मे वि॒श्व॒स्मादिन्द्र॑ उत्त॑रः

॥ १४ ॥

I, the Almighty who is always strong and vigorous consume (at time of dissolution) all these bodies of creature the limb of which the ten vital breaths and five material elements (combined with energy) bring to maturity and strengthen these two sides. The Almighty God is rarest of all and supreme over all.

बृ॒ष॒भो न ति॒ग्म॒मृ॒ङ्गोऽन्त॑र्यु॒थेषु॑ रो॒रु॒वत् ।

म॒न्य॒स्त इन्द्र॑ शं हृ॒दे यं ते॑ सु॒नोति॑

भा॒व॒यु॒र्वि॒श्व॒स्मादिन्द्र॑ उत्त॑रः

॥ १५ ॥

As a bull of pointed horn loudly bellows in the herd so this soul roars in the groups of this body. O God Almighty, May he whom your devotee full of faith prepares to attain you, find the produced knowledge satisfactory to his heart. The Almighty God is rarest of all and supreme over all.

न से॒शे यस्य॑ र॒म्भ॑तेऽन्त॒रा स॒क॒थ्या॑ऽ क॒पृ॒त् ।

से॒दी॒शे यस्य॑ रो॒म॒शं नि॒षे॒दुषो॑ वि॒जृ॒म्भ॑ते

वि॒श्व॒स्मादिन्द्र॑ उत्त॑रः

॥ १६ ॥

That man or soul whose genitive organ always hangs between the thighs of woman may not have control over his organs. Yes, he who observing the discipline of strict celibacy keeps his organ under control may gain control over all the organs. The Almighty God is rarest of all and supreme over all.

न से॒शे यस्य॑ रो॒म॒शं नि॒षे॒दुषो॑ वि॒जृ॒म्भ॑ते ।

से॒दी॒शे यस्य॑ र॒म्भ॑तेऽन्त॒रा स॒क॒थ्या॑ऽ क॒पृ॒त्

वि॒श्व॒स्मादिन्द्र॑ उत्त॑रः

॥ १७ ॥

He whose organ even in dream and even before co-habitation discharges genitive fluid may not be capable of having progeny. He whose long-shaped organ enters deep in the womb straight may be capable of having progeny. Almighty God is rarest of all and supreme over all.

अयमिन्द्र वृषाकपिः परस्वन्तं हृतं विदत् ।

असि सूनां नवं चरुमादेधस्यान आचितं

विश्वस्मादिन्द्र उत्तरः

॥ १८ ॥

O Almighty God, may this soul like a sword attain the des-
crimination quelling ignorance, the freedom from the habitual
hunting of organs towards their objects and stimulance in
conscience and then he may realise that the idea that God
being within is afar, has come to an end. The Almighty
God is rarest of all and supreme over all.

अयामेमि विचाकशद् विचिन्वन् दासमार्यम् ।

पिबामि पाकुसुत्वनोऽभि धीरमचाकशं

विश्वस्मादिन्द्र उत्तरः

॥ १९ ॥

May I, the soul gaining knowledge and performing righte-
ous deed attain per-eminent God who is giver of happiness
and drinks the knowledge dawned. I also realise that Divi-
nity who is firm. The Almighty God is rarest and supreme
over all.

धन्वं च यत् कृन्तत्रं च कर्ति स्विद् ता वि योजना ।

नेदीयसो वृषाकपेऽस्तमेहि गृह्ण

उप विश्वस्मादिन्द्र उत्तरः

॥ २० ॥

O soul, all these bodies of yours are like deserts and forests.
You come to the shelter of God who is nearest to all and
attain the blessedness. At expiry of period you again assume
these house-like bodies. The Almighty God is rarest of all
and supreme over all.

पुनरेहि वृषाकपे सुविता कल्पयावहै ।

य एष स्वप्ननंशनोऽस्तुमेषि पथा

पुनर्विश्वस्मादिन्द्र उत्तरः

॥ २१ ॥

O soul, you assume body again after death. I, the Almighty God and this matter, this body are for you. You treading the path free from sleep and ignorance come to my shelter. The Almighty God is rarest of all and supreme over all.

यदुदञ्चो वृषाकपे गृहमिन्द्राजगन्तन ।

क्वक्ष्य पुल्वघो मृगः कर्मगं जनयोपनो

विश्वस्मादिन्द्र उत्तरः

॥ २२ ॥

O Almighty God, you are the pourer of happiness. When the men rising to excellent state attain the stage of blessedness where their souls remain in bliss, (they freely remain every where). The Almighty God is rarest of all and supreme over all.

पर्शुर्ह नाम मानवी साकं ससूव विंशतिम् ।

भद्रं भल त्वस्या अभूद् यस्या उदरमामयद्

विश्वस्मादिन्द्र उत्तरः

॥ २३ ॥

O man, This matter known as *Parshu* which is producer of body makes twenty members of the body together. That mother who has not suffered from the pain of delivery of child, has prosperity and auspiciousness. The Almighty God is rarest of all and supreme over all.

॥ १२७ ॥

HYMN 127

इदं जना उप श्रुत नराशंस्तु विष्यते ।

पृष्टिं सहस्रा नवति च कौरम आ रुशमेषु दद्यहे

॥ १ ॥

O people, you hear this. The man whom people praise is here described. We find employed six thousand and ninety persons in the battles of armies slaying foemen O Kauram (he takes delight all over the globe).

उष्ट्रा यस्य प्रवाहणो वधूमन्तो द्विदश ।

वर्मा रथस्य नि जिहीडते दिव ईषमाणा उपस्पृशः ॥ २ ॥

The twenty camels with their females yoked and moving fast are the drawers of whose car and the tops of chariot make the sky bow down, so powerful is this king.

एष इषाय मामहे शतं निष्कान् दश स्रजः ।

त्रीणि शतान्यवैतां सहस्रा दश गोनाम् ॥ ३ ॥

This king has given hundred gold coins, ten garlands, three hundred horses and ten thousand cows to this industrious man.

वच्यस्व रेभ वच्यस्व वृक्षे न पक्वे शकुनः ।

नष्टे जिह्वा चर्चरीति क्षुरो न भुरिजौरिव ॥ ४ ॥

O Ribha (the learned man) you preach and precech like a bird on the tree of ripe fruits and let the organ of speech move like razor and the lips like scissirs blades.

प्र रेभामो मनीषा वृषा गावइवेरते ।

अमोतपुत्रका एषाममोत गाइवासते ॥ ५ ॥

The enlightened persons like strong bulls increase their praises. O man free from bondage, the children of these learned men now learn the vedic speeches.

प्र रेभ धीं भरस्व गोविर्द वसुविदम् ।

देवत्रेमां वार्चं श्रीणीहीषुर्नवीरस्तारम् ॥ ६ ॥

O learned one, you attain the knowledge which provides with wealth and gives cattle and address this prayer to God as an archer aims his shaft.

राज्ञो विश्वजनीनस्य यो देवोऽमर्त्या अति ।

वैश्वानरस्य सुष्टुतिमा सुनोता परिक्षितः ॥ ७ ॥

O men, you sing the praise of Parikshita, the year (Samvat-sara) which wonderful one overpowers all the mortals, which is radioent and beneficial for all and which carries away all the universe in its flow.

परिच्छिन्नः क्षेममकरोत् तम् आसनमाचरन् ।

कुलायन् कृष्वन् कौरव्यः पतिर्वदति जायया ॥ ८ ॥

The king who has dispelled the darkness mounting on the throne does give the peace and tranquility to people. This, the house-holding man (Kauravya Patih) putting his houses in order says to his wife.

कृतरत् त आ हराणि दधि मन्यां परि श्रुतम् ।

जायाः पतिं वि पृच्छति राष्ट्रे राज्ञः परिक्षितः ॥ ९ ॥

In the realm of the luminous fire or year (Parikshit) the wife her husband as whatsoever curds, gruel of milk, or other milk preparation, or butter she should bring for him.

अभीवस्वः प्र जिहीते यवः पक्वः पुरो विलम् ।

जनः स भद्रमेघते राष्ट्रे राज्ञः परिक्षितः ॥ १० ॥

The ripe barley giving alround wealth goes from the path to corneleft. That man (who possesses this wealth) attains prosperity and pleasure in the domain of fire or year.

इन्द्रः कारुमबूबुधदुत्तिष्ठ वि चरा जनम् ।

ममेदुग्रस्य चर्कधि सर्व इत् तै पृणादरिः ॥ ११ ॥

The mighty ruler wakes the man of industry and vigour and says, stand up, walk in people, and do labour for me. Let all the enemies also satisfy you.

इह गावः प्रजायध्वमिहाश्वा इह पूरुषाः ।

इहो सहस्रदक्षिणोऽपि पुषा नि षीदति ॥ १२ ॥

Let cows increase and multiply here, let here increase horses and let here the man as here occupies his seat the house-holding man (Pusha) who gives plentiful gifts.

नेमा इन्द्र गावो रिषन् मो आसां गोपती रिषत् ।

मासांमित्रयुर्जन इन्द्र मा स्तेन ईशत ॥ १३ ॥

O mighty ruler, let the cows remain here safe, let not the master of cows face ruins, and let not hostile-hearted on the robber have his rule and control over them.

उप नो न रमसि सूक्तेन वर्चसा वयं भद्रेण वर्चसा वयम् ।

वनादधिध्वनो गिरो न रिष्येम कदा चन ॥ १४ ॥

O King, now you give us delight with respect. We with hymns, with praising songs, and with auspicious prayers, free from troubles do not ever stop these rising voices of praise.

॥ १२८ ॥

HYMN 128

यः सुभेयो विदध्युः सुत्वा यज्वाथ पूरुषः ।

सूर्यं चामू रिशादसस्तद् देवाः प्रागकल्पयन् ॥ १ ॥

The men of wisdom make fore most in rank the man who is experienced in dealing with assembly and fit for assembly, who has constructive attitude, who performs yajna and is the destroyer of foemen.

यो जाम्या अप्रथयस्तद् यत् सखायं दुर्धर्षति ।

ज्येष्ठो यदप्रचेतास्तदाहुरघरागिति ॥ २ ॥

The learned people say that down go must these men who defiles a sister, he who willingly harm a friend and he the fool who slights elders.

यद् भद्रस्य पुरुषस्य पुत्रो भवति दाधृषिः ।

तद् विप्रो अत्रवीदु तद् गन्धर्वः काम्यं वचः ॥ ३ ॥

Whenever the son of any good man becomes bold and spirited the wise house-holding man says pleasant word about and for him.

यश्च पुणि रघुजिष्ठयो यश्च देवाँ अदाशुरिः ।

धीराणां शश्वतामहं तदपागिति शुश्रुम ॥ ४ ॥

Are cast away by all the wise men he who bad in dealings and of lowest standard and the man possessing wealth and giving no gift and this I hear.

ये च देवा अयजन्ताथो ये च पराददिः ।

सूर्यो दिवमिव गत्वाय मघवा नो वि रप्शते ॥ ५ ॥

The strong and wealthy king like the sun rise up to heaven coming to us of those learned men who perform yajnas and who do not give any gift to enemies.

योऽनाक्ताक्षो अनभ्यक्तो अमणिवो अर्हिरण्यवः ।

अब्रह्मा ब्रह्मणः पुत्रस्तोता कल्पेषु संमिता ॥ ६ ॥

The son of the man who knows and practises the vedas and their teachings is *Abrahma* (the-Brahman or non-priesty) if he is with unanointed eyes and limbs is wearing no precious stone and is not refulgent with knowledge (*Ahiranyayah*) this is ordered in the rules.

य आक्ताक्षः सुभ्यक्तः सुमणिः सुर्हिरण्यवः ।

सुब्रह्मा ब्रह्मणः पुत्रस्तोता कल्पेषु संमिता ॥ ७ ॥

The son of the man who has masterly knowledge and practice of the vedas becomes *Brahma*, the good priest or Brahman if he is with well-a-nointed eyes and limbs, wearing gems and is refulgent with knowledge. These things are ordered in the rules.

अप्रपाणा च वेशन्ता रेवाँ अप्रतिदिश्ययः ।

अयभ्या कन्याणि कल्याणी तोता कल्पेषु संमिता ॥ ८ ॥

The pools which have no place for drinking, the wealthy man who gives no gift and the pretty girl who is not cohabitable are treated to be of equal rank and utility in the good dealings.

सुप्रपाणा च वेशन्ता रेवान्सुप्रतिदिश्ययः ।

सुयभ्या कन्या कल्याणी तोता कल्पेषु संमिता ॥ ९ ॥

The pools with good drinking places, the wealthy man who gives all gifts and the pretty girl who is cohabitable are treated to be of equal rank and utility in the good dealings.

परिवृक्ता च महिषी स्वस्त्या च युधिगुमः ।

अनाशुरश्चायामी तोता कल्पेषु संमिता ॥ १० ॥

The favourite wife neglected the men who safely shuns the fight, a sluggish horse and a man out of control are treated to be of equal rank and utility in the good dealings.

बावाता च महिषी स्वस्त्या च युधिगुमः ।

श्वाशुरश्चायामी तोता कल्पेषु संमिता ॥ ११ ॥

The favourite wife most dearly loved, the man who safely goes to war, the steed having good speed and the man under control are treated to be of equal rank and utility in good dealings.

यदिन्द्रादो दाशराज्ञे मानुषं वि गाहथाः ।

विरूपः सर्वस्मा आसीत् सह यक्षाय कल्पते ॥ १२ ॥

O learned man, since you plunge in to the battle raised by ten king in a manner which for a mortal one is very difficult and that act of yours is a guard for all, therefore, you are treated capable of performing good and eventful acts.

त्वं वृषाक्षुं मघवन्नम्रं मर्याकरो रविः

त्वं रौहिणं व्यास्यो वि वृत्रस्याभिन्च्छिरः ॥ १३ ॥

O brave one, O man you strong and bold like sun make the man of skill to be of bending attitude, you drive away the man who like cloud spreads darkness (Rauhinam) and you rend the head of the wicked.

यः पर्वतान् व्यदधाद् यो अपो व्यगाध्याः ।

इन्द्रो यो वृत्रहान्महं तस्मादिन्द्र नमोऽस्तु ते ॥ १४ ॥

O Almighty God, you are great one who does separate the clouds and penetrates the waters and is the slayer of unrain-
ing clouds and therefore I pay my homage to you.

पृष्ठं धावन्तं हयोरौच्चैःश्रवसमब्रुवन् ।

स्वस्त्यश्च जैत्रायेन्द्रमा वह सुसजम् ॥ १५ ॥

To the highly praised horse (auchaihstravasam) rapidly running between two other horses the skilled men say-O horse, you bear the mighty garlanded man freely and comfortably for celebrating victory.

ये त्वां श्वेता अजैश्रवसो हार्यो युजन्ति दक्षिणम् ।

पूर्वा नमस्य देवानां बिभ्रदिन्द्र महीयते ॥ १६ ॥

O mighty man to you our admirations are due. Those who are the swift in deed and understanding, possessed of the fame undiminishing and are human seek close contact with you. The sound policy of keeping learned men is always accepted and praised.

॥ १२६ ॥

HYMN 129

एता अश्वा आ प्लवन्ते

॥ १ ॥

These organs of man hunt their objects

प्रतीपं प्राति सुत्वनम्

॥ २ ॥

They go against the soul, the master quite different from them.

तासा॒मेका॒ हरि॑क्कि॒नका॒

॥ ३ ॥

One of them like female is attracted towards shining objects.

हरि॑क्कि॒नके॒ किमि॑च्छ॒सि

॥ ४ ॥

What does organ attracted towards worldly lustres desire ?

सा॒धुं पु॒त्रं हि॑र॒ण्यम्

॥ ५ ॥

The able son refulgent with enlightenment.

क्वा॒ह॒तं॒ परा॑स्यः

॥ ६ ॥

Where do now you leave him ?

यत्रा॒मृ॒स्ति॒स्रः॒ शि॒श॒पाः

॥ ७ ॥

There where are three upbringing personalities-the father, mother and preceptor.

परि॑ त्रयः

॥ ८ ॥

There are three pains-Adhyatmik, Adhibhautic and Adhaidivik.

पृ॒दा॒कवः॑

॥ ९ ॥

These are like pythons.

मृ॒ङ्गं ध॒मन्त॑ आ॒सते॑

॥ १० ॥

They sit sounding their fangs.

अ॒यन्म॒हा ते॑ अ॒र्वाहः॑

॥ ११ ॥

O woman, here has come your great educating man.

स इ॒च्छ॒कं स॒घा॑घते

॥ १२ ॥

He helps him who is desirous.

स॒घा॑घते॒ गो॒भी॒द्या गो॒र्गती॒रिति॑

॥ १३ ॥

The lady knowing vedic speeches helps the subjects treading on the earth.

पुमां कुस्ते निर्मिच्छसि ॥ १४ ॥

The man having perseverance walks in to unity.

पल्पं बद्धं वयो इति ॥ १५ ॥

O protector, O manager, this is life.

बद्धं वो अघा इति ॥ १६ ॥

O unrighteous people, He is to manage you.

अजागारं केविका ॥ १७ ॥

The intelligence serving all rests always at vigil.

अश्वस्य वारो गोशपटके ॥ १८ ॥

The man mounting on horse has no use in the stall of cows.

श्वेनीपतीं सा ॥ १९ ॥

That wisdom is protector of subjects.

अनामयोपजिह्विका ॥ २० ॥

That is free from diseases or defects and has the control over organ of voice.

॥ १३० ॥

HYMN 130

को अर्यं बहुलिप्ता इष्टानि ॥ १ ॥

Who does possess all the wished things?

को अमिद्याः पर्यः ॥ २ ॥

Who does attain the corn of uncontrolled efforts ?

को अर्जुन्याः पर्यः

॥ ३ ॥

Who does attain the corn of shining effort?

कः काष्ण्याः पर्यः

॥ ४ ॥

Who does find the corn of ploughing effort?

एतं पृच्छ कुर्वं पृच्छ

॥ ५ ॥

You ask the question and ask the man competent.

कुर्वाकं पक्वकं पृच्छ

॥ ६ ॥

You ask your question to the man who is competent and mature.

यवानो यतिस्वभिः कुभिः

॥ ७ ॥

The man of industry is forward with the men who are shining with great effort.

अकुप्यन्तुः कुपायकुः

॥ ८ ॥

The man without anger and arrogance becomes the guardian of earth.

आर्मणको मणत्सकः

॥ ९ ॥

The man who preaches becomes strong among wise men.

देवं त्वप्रतिष्ठय

॥ १० ॥

O learned man, you shine like sun.

एनेश्चिपङ्क्तिका हविः

॥ ११ ॥

Let the dealings be full of the spread of destroying evils.

प्रदुर्दुदो मघाप्रति

॥ १२ ॥

For attainment of wealth the effort be more swift

मृङ्ग उत्पन्न

॥ १३ ॥

The enemy is a born hostile.

मा त्वाभि सखा नो विदन्

॥ १४ ॥

Never do my friend have contact with you (enemy).

वृशायाः पुत्रमा यन्ति

॥ १५ ॥

The people come to the son of genial and controlled woman.

इरावेदुमयं दत्त

॥ १६ ॥

O men, spread the knowledge enriched with informations of earth and land.

अथो इयन्नियन्ति

॥ १७ ॥

Let the child be progressive and active.

अथो इयन्ति

॥ १८ ॥

He be promising and proceeding onward.

अथो श्वा अस्थिरो भवन्

॥ १९ ॥

Or he be smart and active like dog.

उयं युकांश्लोक्का

॥ २० ॥

He be shower of that thing which causes troubles.

॥ १३१ ॥

आर्भिनो॒निति॒ भ॑द्यते

॥ १ ॥

These learned men have lifted the obstruction, it is very good.

तस्य॑ अनु॒ निर्भञ्जनम्

॥ २ ॥

Let there be always removal of obstacles.

वरु॑णो याति॒ वस्व॑भिः

॥ ३ ॥

The man of virtues always moves with good things.

शतं॑ वा॒ भार॑ती श॒वः

॥ ४ ॥

The hundred kinds of skill are strength.

शत॑मा॒श्वा हि॑र॒ण्ययाः॑ । शतं॑ र॒थ्या हि॑र॒ण्ययाः॑ ।

शतं॑ कु॒था हि॑र॒ण्ययाः॑ । शतं॑ नि॒ष्का हि॑र॒ण्ययाः॑ ॥ ५ ॥

A man should possess hundred brilliant horses, hundred golden chariots, hundred golden covers of elephant and hundred golden coins.

अ॒हल॑ कुश॒ व॒र्त्तक॑

॥ ६ ॥

O brilliant one, O destroyer of evils, O active one I praise you.

श॒फेन॑इ॒व औ॑द्दते

॥ ७ ॥

This enemy is killed by hoof-like weapon.

आ॒र्य॑ व॒नेन॑ती॒ जनी॑

॥ ८ ॥

O woman, you come as benevolent mother.

व॒नि॒ष्ठा ना॑य॒ गृह्य॑न्ति

॥ ९ ॥

The men engaged in well-being of theirs do not be at rest.